THE CHURCH RECORD.

A Weekly Paper, devoted chiefly to the cause of Christianity and Education.

VOL. I. FLUSHING, N. Y., DECEMBER 12, 1840. NO. 3.

THE CHURCH RECORD.

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PRINTED AND PUBLISHED EVERY SATURDAY MORNING, BY CHARLES R. LINCOLN, FLUSHING, N. Y.

TERMS—Three Dollars per annum, in advance.

Historical.

According to promise, we commence to-day the History of the Constitution and Canons of the Church. The work was prepared by the editor, as one of the series of volumes intended to illustrate a part of American ecclesiastical history.

Were the author much wiser than he presumes to think himself, he would still submit to his brethren, a work of this kind with unfeigned diffidence. The proper interpretation of law, is in itself a science; the policy of a law is a question of sound judgment. As to the first of these, the author has endeavored to follow rules which were once familiar to him, and which he hopes are not entirely forgotten: he does not, however, dare to suppose that he has entirely escaped erroneous interpretation. He can only say, that he has labored hard to do so, and in that distrust of himself which he honestly feels, he has sought the correction of his errors by submitting his manuscript to some of the ablest jurists among the laity, and some of the most experienced and wisest of the clergy of the Church, and has gladly availed himself of their suggestions and amendments. As to the policy of any law, animadverted on in the following pages, the author has but expressed his private opinions, honestly entertained, in love to the church: it is very possible that though honest, they may be mistaken: in such case the hope is entertained that wiser men will detect the mistake, and prevent it from doing injury. In no sense is the book put forth as *authority;* it may however contribute in some measure to promote, throughout the dioceses, uniformity of opinion in interpreting our body of canon law. Like a pioneer in an untravelled territory, it may make a road in the wilderness, which, though rough, will not be useless to future travellers.

In the preparation of the work, three great objects have been kept in view. The first was to present what gentlemen of the bar, would call an edition of the statutes at large. Every canon that has ever been passed by any general convention, will be found printed at length in this work. They are arranged in chronological order, under their appropriate titles; and the means of comparison are thus made easy. To trace the history of legislation, by tracing the changes from time to time, in the phraseology and provisions of the laws on any given subject, is one of the greatest aids to correct interpretation. In the arrangement of titles or heads, the author has followed the order of canons as adopted in the revision of 1832. It was necessary to follow some arrangement, and upon reflection, this seemed best. That revision was most carefully made, after long deliberation, and on the committee were some of the best jurists in our country. The body of canons they presented, embraced every subject on which there had ever been any legislation, and the few canons passed in the General Convention of 1835 and 1838, fell naturally under some one or other of the heads embraced in the revision of 1832. The numbering and titles of the canons here set forth, it will be understood, therefore, are according to that revision. And here it seems not improper to repeat the advice of the venerable father, Bishop White, on the subject of new canons. He suggests two things: first, that instead of repealing a clause or adding a clause to any existing canon, it is better to draw the canon entirely anew, preserving or adding what is desired, and in the close of the new canon entirely to repeal the old one. This will certainly simplify our canon law. His other suggestion is, that canons should be numbered as of the convention in which they were passed, and not continuously as of the last revision. Thus the first canon of 1835 should be so numbered, and not as canon LVII. If these two suggestions are borne in mind, it will be easy to continue the chronological history of our legislation, on the plan pursued in this work.

A second object before the author was, in all cases, when the subject of legislation admitted of it, to show the conformity of our legislation with the laws of the primitive church. There are of course many of our canons in modern times for which no precedent can be found in earlier ages Where, however, resemblances existed, they have been pointed out. It is part of the creed of an Episcopalian, that it is best when circumstances permit, *ambulare super antiquas vias.*

A third object of the author was to make as far as he could, a book of reports of adjudged cases. Whenever, therefore, a question has arisen in any diocese, on any canon, he has given the best report of the case in his power, to show what has been held to be the true interpretation of the law. He has added also, all that he could gather from any and every source, of the facts and reasons, that have led to the passage or alteration of any law.

Having thus explained his aims and wishes, the author respectfully and modestly submits it to the candor of his brethren, to determine how far he has succeeded in his undertaking.

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CONSTITUTION
OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Before presenting to the reader the Constitution of the Church, with the changes it has from time to time undergone, it may conduce to perspicuity, and serve as an auxiliary in the interpretation of the instrument itself, to call attention to a brief historical sketch of the condition in which the war of the revolution left the church, and of the measures pursued by the several independent states of the infant confederacy.

When the war commenced there were Episcopal Churches in New-Hampshire, Massachusetts, (including Maine,) Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia.

In Maryland, Virginia, and the Carolinas, the church was the establishment, and in all of these states, except North Carolina, possessed a considerable share of strength, and consequent influence. In the New-England states, New-Hampshire, Massachusetts, Rhode Island, and Connecticut, it had always encountered the opposition of a large part of the inhabitants, who adhered either to independency, or some other form of dissent from the Church of England; and in this region of country, it was never strong. In New-York, the church could not properly be called the establishment, though there were laws which purported to confer privileges upon it. In the city indeed, it derived support from the countenance afforded by the governors, and others connected with the administration of public affairs: out of the city, the churches were not only few, but incapable of sustaining themselves without aid from the mother country. In New-Jersey were some of the oldest congregations on the continent, but they also were feeble, and looked for support to the society in England for propagating the gospel. Pennsylvania with the lower counties that now make Delaware, was not as favorably situated as New-York. In the city of Philadelphia were four clergymen, and out of it not more than six or eight; all of the latter being missionaries from England, and deriving support from thence.

At the close of the revolutionary war, the church had still an existence in each of the states above named, though in some of them, it had become but little more than nominal. The first inquiry that presents itself, in the prosecution of our subject, is into the relation which the church in these several states, bore to each other. Were they one church and but one; or were they several distinct portions of the church Catholic?

While the states were colonies, all were alike subject in ecclesiastical matters, to the jurisdiction of the Bishop of London. They were consequently one, and but one, in the particular of episcopal authority.

Professedly they were one also in rites, ceremonies and doctrine, and but one. The *union* and the *unity* of the church (for it will at once be seen that they are different things,) were therefore both preserved, during our colonial existence. The first, by means of subordination to the same ecclesiastical law, and a common ecclesiastical ruler: the last, by an adherence to the same common faith of the Gospel.

The effect of the revolution could be felt in but one of these particulars of union and unity. The reason is obvious. The one was the creation of conventional arrangement among men, and rested only upon an agreement, entered into, or acquiesced in, under a given state of circumstances. The union of the churches in any country, must be the act of man, for man must make the regulations by which different christian churches consent to adopt one system of government or polity. The other, unity, depends on an adherence to what God has declared to be his truth, and no political convulsions can alter that truth, or release

man from his obligations to obey it ; and thus the revolution not only could not, by any necessary consequence, destroy the unity existing among the churches in the several colonies on this continent ; but it did not disturb it, as between them and the church of the mother country, from which, politically, they were just severed. The Church of England and the Protestant Episcopal Church in the United States, are now both "in the unity of the catholic church," though under different systems of polity.

The revolution did however destroy the union of our churches with the Church of England ; for subordination to the canons of that church, and to the Bishop of London was impossible, without a violation of that christian duty of allegiance and obedience to the law, which the churchmen of America owed to their own country. Relations, created originally by human appointment merely, were completely changed by circumstances, and human wisdom might therefore lawfully enter upon the task of devising new relations, and forming new bonds for their establishment. "When in the course of Divine Providence," (thus speaks the preface to our Book of Common Prayer) "these American states became independent with respect to civil government, their ecclesiastical independence was necessarily included." Did the severance of the union between the colonial churches and that of the parent land, destroy also the union *among themselves?* It could not do otherwise, for it removed the only bond of union they had, viz : a common ruler and the same laws. While therefore the unity of the church was unimpaired, its union was completely destroyed ; and a sense of the value and importance of that union, led very soon to measures for its renewal.

We are thus brought to the question : — in what attitude did the churches in the several states stand to each other, in entering on this work of once more uniting ? The question is one of fact ; and the testimony would seem to leave no doubt that in each state, the church considered itself an integral part of the church of Christ, perfectly independent in its government, of any and every branch of the church in Christendom. Such an opinion would the more readily be adopted, from the fact, that the several states considered themselves in their civil relations, as independent sovereignties, and as such, sought to find a bond of union, first in the articles of confederation, and afterward in the Federal Constitution. Many of those who were employed in laying the foundations of our civil polity, were also aiding by their councils in the establishment of our ecclesiastical system ; and hence it is not surprising that there should be found not a few resemblances between them. We present now the facts, that show the sense of independence, entertained by the churches in the several states.

The Constitution was not finally adopted until October 1789. Let us examine the steps that preceded it : and first, as to the independent action of the states.

As early as March 1783, before any general meeting had been held, or any proposition made from any quarter for a union, the church in Connecticut proceeded to organize itself ; and to carry out its purposes, the clergy of that State elected Dr. Seabury their bishop, and he proceeded to Europe for consecration. This he obtained in November 1784, at the hands of the bishops of the Scottish episcopal church, and returning to this country, he was recognized by the clergy of Connecticut as their bishop, in August 1785.

In August 1783, Maryland moved in the business of her organization. This also was before any general meeting, or any proposition for such a meeting. The principal work of this convention in August, was the setting forth "a declaration of certain fundamental rights and liberties of the Protestant Episcopal Church *in Maryland.*" The first clause of this declaration, places the opinion of the church in Maryland as to her independent character, beyond all doubt. It is as follows. "We consider it as the undoubted right of the said Protestant Episcopal Church, in common with other christian churches under the American revolution, to complete and preserve herself as an entire church, agreeably to her ancient usages and professions ; and to have a full enjoyment and free exercise of those purely spiritual powers, which are essential to the being of every church or congregation of the faithful, and which being derived from Christ and his apostles, are to be maintained independent of every foreign or other jurisdiction ; so far as may be consistent with the civil rights of society." In June 1784, Maryland repeated her declaration, and acted on her independent principles. In May 1784, Pennsylvania acted, and appointed "a standing committee of the Episcopal Church *in this state,*" and authorized them "to correspond and confer with repsesentatives from *the Episcopal Church in the other states,* or any of them : and assist in framing an ecclesiastical government." This was the first step taken toward an union of the churches in the states generally. At this meeting also Pennsylvania set forth her fundamental principles.

In September 1784, Massachusetts acted as an independent church, in framing certain articles, in which the right of each state *separately* to apply abroad for the episcopate, is distinctly asserted. This also was before any general meeting of the churches from the states.

The standing committee appointed by Pennsylvania, did correspond and confer with churchmen in the other states ; so that on the 6th of October 1784, the first *general* meeting of Episcopalians, to adopt measures for an union, was held in New-York. At this meeting, representatives were present from Massachusetts, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware and Maryland. From Virginia, Dr. Griffith was present by permission. He could not sit as a delegate, because Virginia (a state, which through its whole ecclesiastical history since the revolution, has always asserted its independent diocesan rights,) had forbidden by law her clergy to interfere in making changes in the order, government, worship or doctrine of the church. Virginia asserted the entire independence of the church within her limits of all control but her own.

At this meeting for conference (it was nothing more,) but one opinion prevailed, as to the light in which the churches in the several states were to be viewed. It was recommended to the states represented, and proposed to those not represented, to organize or associate "themselves in the states to which they respectively belong, agreeably to such rules *as they shall think proper :*" and when this was done, not before, they further recommended and proposed, that all "should unite in a general ecclesiastical constitution." As the basis of this constitution, they proposed certain "fundamental principles," in which the independent character of the church in each state, is fully recognized. Tbey also invited the churches in the several states to send delegates to a future general meeting, for the purpose of accomplishing an union.

Pursuant to this recommendation and proposal, some of the other states acted. Early in 1785, the clergy of South Carolina met, and agreed to send delegates to the next general meeting, but in complying with the invitation to cöoperate in the measures necessary to effect a general union, they accompanied their compliance with an unequivocal proof of their sense of the independence of the South Carolina church, for they annexed to it an understanding that *no bishop* was to be settled in that State.

In the summer of 1785, New-York and New Jersey appointed their respective delegates, and in September of that year the general meeting was held.

At this meeting, the proceedings were such as show that the churches in the several states were deemed independent. Thus the first vote of the assembled body was taken *by states*, and the principle was formally recognized of voting, not individually, but by states. A committee was appointed, consisting of one clergyman and one layman, from each state represented, to prepare and report an ecclesiastical constitution, "for the Protestant Episcopal Church in the United States of America :" and this is the second instance, in which the whole of the episcopal churches in this country, are spoken of collectively as one body, or religious community, the first being in the fundamental articles proposed in October 1784.

The instrument then proposed and adopted, in conformity with the "fundamental principles," before propounded at the first meeting, is the basis ot our present constitution, and repeatedly speaks of the "church in each state," and in its final article, provides that "this general ecclesiastical constitution, when ratified by the church, in the different states, shall be considered as fundamental, and shall be unalterable by the convention of the church in any state." This general constitution, however, as Bishop White informs us, did not form a bond of union among the churches throughout the land, for it stood upon recommendation only ; and the real and only bond, by which all the Episcopal congregations in the country were held together, until 1789, was in the common recognition of the thirty-nine articles.

It would seem then, that the churches of the several states came together as independent churches duly organized, and so considered each other, for the purpose of forming some bond whereby they might be held together as one religious community throughout the whole United States.

We have said the churches of the several states convened : from this remark, however, Connecticut must be excepted, for she had pursued her own course as an independent part of the christian church; having sought (as she had a right to do,) the episcopate for herself ; and after obtaining it, she furnished one of the plainest proofs of the general sense of American Episcopalians to the independent character of the churches in the states : for it was after negociation with the general convention in 1789, that Connecticut came into union as a church fully and duly organized with a bishop, priests, and deacons.

We next inquire what was the mode by which they proposed to accomplish this desirable end ? Did they merely purpose to establish a *concordat* or mutual and fraternal acknowledgment of each other, among these independent churches ? Did they mean to make nothing more than a league between them, thus forming them into a simple confederacy ? They went far beyond this : they designed to do so, and most wisely. What was it that the revolution had destroyed ? Not unity, but union. They had been but one church, their wish was to return to union, and to supply the bond

for that purpose, of which the casualities of war had deprived them. They declared that they came together "in order to *unite*," and placed this declaration as a preamble to the very instrument, by which they sought to accomplish their end. To unite in what? They answer for themselves; — "in a constitution of ecclesiastical government:" that is, in a system of polity to be of general force and application. Indeed there was nothing else in which they could unite, for in all other matters they were already one. It is an error of dangerous tendency, to the harmony and stability of the Protestant Episcopal Church in the United States, to take any other view of the plans and purposes of those who met to form her constitution.

But an union between parties perfectly independent may be formed upon various terms and conditions. Every independent right may be surrendered, or some only may be given up: so too, a greater or less equivalent may be given for such surrender: we next ask therefore, what were the terms of the union agreed on? In other words what is the true meaning of the constitution? The instrument itself can of course be expected to do no more than present certain great general principles. It cannot provide by express declaration for each case specifically, for this would make it rather a statute book than a constitution; whereas, its true purpose is to furnish certain guides to action, in the future formation of a statute book. Its interpretation therefore, should be liberal, and rather according to its general spirit, than to its strict letter, when the rigor of literal interpretation would tend to defeat the great end of *union*, contemplated by its framers. Let it never be lost sight of, that in all such matters, as fairly arise under this general constitution, the polar star in inpretation is, that it was made for the purpose of binding us all to "walk by the same rule." And yet it must also be remembered, that no liberality of interpretation should so stretch its powers, as virtually to destroy those diocesan rights, that are as essential to our well-being, as union itself. The experience of our civil history, shows that few points are more difficult of adjustment, than the respective rights and powers of the state and general governments. A similar difficulty to some extent, exists in the system of polity adopted by the Protestant Episcopal Church in the United States: for the analogy between the two forms of government, is in some particulars very close, and was made so intentionally. In the government of the United States an ultimate arbiter in interpretation is provided in the Supreme Court. In the church, however, we possess no such advantage, for we have no tribunal that can authoritatively declare to the whole church what the meaning of the constitution is. The house of bishops may indeed express an opinion if it pleases and the churches generally respect it, as they should do: but such opinion is neither law, nor authorised judicial exposition of law. Hitherto there has been practically but little difficulty, but it is easy to foresee, as our numbers increase, the certainty of future conflict. It is difficult to lay down a general principle on this delicate subject, of the respective rights of the church at large, and the churches in the several dioceses. What is desirable is, on the one hand, to promote such an union as is compatible with diocesan independency; and on the other, so to uphold the just rights of the latter, as to prevent their merger in the former.

What then did the several dioceses retain under the constitution? They retained very clearly the following rights.

1. To organize as a distinct church within the territorial limits of each state, district or diocese.
2. To elect their own ecclesiastical head.
3. To hold the sole and exclusive jurisdiction in the trial of offending clergymen within their respective limits: and to prescribe the mode of trial.
4. To hold their own ecclesiastical legislatures and make all such laws as they might deem necessary for their well-being, provided they did not defeat the purpose of union, by contravening the constitution, and constitutional enactments of the church general.
5. To have an equal voice in the general legislation of the church at large.
6. To have their respective bishops subject to no other prelate, and to be interfered with in the discharge of their duty by no other bishop; but in all things belonging to their office, to be equal to every other bishop in the church.
7. To have their several bishops of right entitled to a voice in the councils of the church, not as representatives of dioceses, but individually as christian bishops.

What did they surrender? As we apprehend the following things:

1. Such an exercise of independency as would permit them to withdraw from the union at their own pleasure, and without the assent of the other dioceses.
2. They surrendered the right of having the bishop whom they might elect, consecrated without the assent of the church at large.
3. They surrendered the right of sole and unrestricted legislation for themselves, in the dioceses alone, but consented that part of their laws should be made in a general legislature of which they were members.
4. They surrendered the right of framing their own liturgy, and agreed through all the dioceses to use the same, when all should have ratified it.
5. They surrendered the right of making separately any alteration in the great compact or charter of union

These things, as it seems to us, were done by the proposed constitution of 1785. But this instrument was not binding on the church as its constitution, for it was yet to be ratified by the conventions of the several states. It was accordingly sent to them for that purpose, and much diversity of opinion prevailed in the dioceses concerning its adoption. In June 1786, a convention was held of delegates from New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, and the constitution of the previous year underwent revision and alteration in that body. It still however remained to be ratified by the several state conventions, and it was accordingly recommended to them, that they should authorize and empower their deputies to the first general convention, meeting after a bishop or bishops had been consecrated, to confirm and ratify a general constitution. They did so, and the first convention after obtaining the episcopate was held in July 1789. At this meeting the delegates declared themselves authorized by their respective conventions, to ratify a constitution; and it was referred to a committee of one from each state, to consider the constitution proposed in 1786. It underwent much discussion, and finally, on the 8th of August 1789, the constitution was formally adopted, and became the fundamental law of the Protestant Episcopal Church in the United States. The work commenced at the first general meeting of Episcopalians in October 1784, was thus consummated in August 1789, and during the intervening period there was no bond holding the churches on this continent together, but the bond of a common faith.

[TO BE CONTINUED.]

Education.

THE STUDY OF THE CLASSICS.

It was but recently we heard the question gravely asked, and by one too from whom we did not expect it, 'of what use is it for a boy to spend his time in learning Latin and Greek?' Now, that time may be sadly wasted in acquiring a knowledge of these languages is undeniably true; we believe that it often is thus wasted, and for such squandering we have not a word to say; but we have much to say in favor of the study of what is termed classical learning, prosecuted, as it may be, without any needless consumption of time.

If indeed the value of the knowledge thus acquired is to be measured solely by the amount in dollars and cents which such attainments will *directly* serve to produce, then perhaps the study of the classics is useful to the future school-master only; and on this view of the subject will not long be valuable even to him. It is, however, but a short-sighted species of utilitarianism that can thus estimate the worth of knowledge. Though dollars and cents are highly reputable things in their place, and not to be spoken of disrespectfully; (far be from us such ungentlemanlike discourtesy as to decry solid and sterling merit, or speak disparagingly of a general favorite and universally esteemed friend,) yet may we without offence be permitted to say that 'all the respectability' does not belong to the two denominations, dollars and cents; and we never heard their best friends insinuate that they had monopolized 'all the talents.'

It was not, however, our purpose when we commenced, to write a defence of classical learning. At another time we may touch that subject; but we were reminded of the question stated in our opening sentence, by taking up an author whom we confess to be a favorite with us; we mean good old Jones of Nayland, than whom the Church of England has produced none better, and few as learned. We chanced to open the book at his essay on 'the consent between the Scriptures and heathen poets,' and we saw at once that though the heathen writers did not compose in what we have lately heard called 'sacred Latin,' such as *mater dolorosa*, etc., yet they did write in what some may be silly enough to think almost as good for the purposes of instruction to a boy, viz: *classical* Latin; and that in the hands of a christian teacher they might, without offending pure latinity or converting a baptized boy to heathenism, be profitably read as furnishing unlooked-for and unsuspected testimony to the truth of the Bible. All that is necessary in the process is that the instructor should be learned and a Christian. As the argument for a study of Greek and Latin on this ground is new, we thought it might interest our readers, and therefore reprint it.

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"In the middle ages of the church many Christians were very shy of the heathen writers; they were afraid lest the heathen principles of religion, morality, and policy, should be imbibed together with their poetry and oratory, and corrupt the minds of their children and scholars. Much was said of what had happened to St. Jerome; that in a vision he dreamed he was severely scourged for reading Cicero. But St. Austin, who was a man of great devotion, and one of the first scholars of the church, assures us, that one of Cicero's pieces inscribed to Hortensius, first gave him an appetite to a more divine sort of wisdom, and that he embraced christianity in consequence of the sentiments which

that treatise had raised in his mind. Basil, another great scholar of the church, and a man of unquestioned piety, recommended the prudent reading of profane authors to some young people under his tuition.

"Some ingenious men, of more wit than experience, have objected to the christian revelation, because they find no traces of it in their favorite classical writers. The testimony of an adversary is always valuable; but upon this occasion we have no reason to expect it from those who had their reasons for vilifying the Jews, and all that belonged to them. If we find any thing to our purpose, we must have it as it were by accident; and of this sort much may be collected.

"If you examine the third ode of Horace, you will see him confirming the sacred history of the Scripture in some particulars not unworthy of your notice, which could be derived to the heathens only from the fountains of divine revelation, or from tradition proceeding from the same original. What can we understand by the *audax Japeti genus*, but the posterity of Japhet, that son of Noah, from whom the European nations are descended? Japhet was the first father of the Greeks and Romans after the flood, as surely as Adam was the father of all mankind. Then, what is Prometheus's *fraud against heaven*, but that offence, whatever it was, which brought death into the world? Here we have a theft acknowledged against heaven, and all manner of evils and diseases are sent upon earth in consequence of it:

Post ignem ætherea domo
Subductum, macies et nova febrium
Terris incubuit cohors.
[Thus, from the sun's ethereal beam
When bold Prometheus stole th' enlivening flame,
Of fevers dire a ghastly brood,
Till then unknown, th' unhappy fraud pursu'd,
On earth their horrors baleful spread.]

And what is more remarkable, he tells us of the change which was made in the period of human life, with the reason of it:

Semotique prius tarda necessitas
Lethi corripuit gradum.
[And the pale monarch of the dead,
Till then slow-moving to his prey,
Precipitately rapid swept his way.]

Here it is affirmed by implication, that death was originally at a greater distance, and that the divine justice shortened human life slowly and unwillingly, not till the increasing corruption of the world had made it necessary to lessen the opportunities of sin. The lives of men, before the flood, were of many hundred years; but when *all flesh had corrupted his way*, then the curse took place at the flood, and man's life was contracted nearly to the present span. How should Horace know this? Or how should Hesiod know it, from whom he borrowed it? for it is precisely the doctrine of the Mosaic history. And as it carries us back to the times before the flood, of which no human history was ever written, it must have been taken either from the Scripture itself, or from some tradition, which, if it could be traced, would carry us back to the same original.

"These things then, though they are *in* Horace, are not *of* Horace; nor are they of the Greeks or the Romans: but of divine revelation: and it is remarkable, that we should meet with so many sacred doctrines in so small a compass.

"Herod, who was king in Judæa at the birth of Christ, slew all the children in Bethlehem. By birth and education he was a Jew, and as such would eat no swine's flesh. Macrobius, a learned heathen writer in the earliest times of the Church, tells us, that the slaughter of infants by Herod was so sudden and indiscriminate, that Herod's own child, then at nurse, was put to death among the rest; which fact being told to the emperor Augustus, he made this reflection upon it, that 'it was better to be Herod's hog than his son.' You will naturally argue upon this case, that it Augustus actually said this, Herod's child was slain: if so, the infants were slaughtered in Bethlehem; Jesus Christ was born there; the wise men of the East came to worship him, and reported his birth to Herod, etc. as the Gospel relates; for all these circumstances hang together, and account for one another.

"Tacitus and Suetonius, both bitter enemies to the Christians, agree in relating that extraordinary circumstance of a persuasion generally prevailing among the heathens, about the time of Christ's birth, that a king should come from the East. The Roman senate were in such a panic at the apprehension of a king, that they were about to make a decree, that no child born in a certain year should be brought up, lest this great king should arise among themselves. Some temporizing Jews, called Herodians, flattered Herod that he was the king expected; and it is probable this opinion, which they had infused into him, made him so jealous of a rival, when the birth of Christ was reported to him. Persius, in his fifth satire, alludes to the extraordinary pomp and illumination with which Herod's birth-day was celebrated even in the reign of Nero.

"But the manner in which this tradition operated upon Virgil is still more extraordinary, and little short of a prodigy. It produced from that serious and cautious poet, the wonderful eclogue entitled Pollio; the imagery and expressions of which are so different from the Roman style, and so near to the language of the prophet Isaiah, that if this eclogue had been written as early as the days of Hesiod, the infidels of this time would most probably have undertaken to prove, that the prophet had borrowed from the poet. Bishop Lowth has shown, with great judgment, that this eclogue could not possibly be meant of any one of those persons to whom heathen critics have applied it: and it does not appear how we can give any rational account of it, unless we allow that the poet had seen the predictions of the prophet, and accommodated the matter of them to the prevailing expectation of the times; ascribing them unjustly to a Sibylline oracle of heathen original, because nothing great was to be allowed to the Jews.

"It will be worth attention to consider some of the particulars minutely. He calls the time in which this wonderful person is to be born, *ultima ætas*, the *last days*, after the manner of the Scripture: *God*, saith the apostle, hath *in these last days* spoken unto us by his Son. According to the prophet Daniel, the Messiah was *to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity.* So saith the poet:

Te duce siqua manent sceleris vestigia nostri,
Irrita perpetua solvent formidine terras.
[Under thy conduct if any traces of our guilt remain,
Being made void they shall rid the earth of constant dread.]

"The prophet Isaiah saith, *unto us a child is born; unto us a son is given; and his name shall be called, the mighty God, the Prince of Peace:* the sense of all which is thus expressed in the eclogue,

Ille Deum vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis,
Pacatumque reget patriis virtutibus orbem
Chara Deûm soboles, magnum Jovis incrementum.

[He shall receive the life of the Gods and shall see heroes mingled with the Gods, and shall himself be seen by them. And with the virtues of his father he shall rule the earth restored to tranquillity. O beloved offspring of the Gods, distinguished increase of Jove.]

"The scenery by which the prophet hath figuratively signified the times of the Gospel is minutely adopted, being extremely beautiful and poetical — *The wilderness and the solitary place shall be glad; the desert shall rejoice, and blossom as the rose; the wolf shall dwell with the lamb, etc.*

At tibi prima puer nullo munuscula cultu
Errantes hederas passim cum baccare tellus
Mixtaque ridenti colocasia fundet acantho.
——Nec magnos metuent armenta leones.
Incultisque rubens pendebit sentibus uva.
Aspice venturo LÆTENTUR ut OMNIA sæclo.

[But to thee, boy, the earth shall yield her first little presents without cultivation; straggling ivy in every direction with lady's-glove, and colocasia mixed with smiling marjoram. Nor shall the herds be in dread of the fierce lions; and the blushing grape shall hang on the untended bramble-bushes. Behold how all things are glad on account of the age which is about to dawn on us.]

"If the prophet informs us that serpents should no longer hurt or destroy, the poet saith the same:

Occidet et serpens, et fallax herba venenî
Occidet——

[The serpent too shall sink harmless and the herb of noxious poison shall lose its baneful effect.]

If Virgil had received his intelligence from Bethlehem, and had thereupon searched the prophets for materials, he could scarcely have risen higher in his description: so very extraordinary is the whole tenor of that eclogue. "Truly," says the learned Casaubon, "I must confess, though I have read that poem pretty often (on Christmas day, after church service, I have seldom omitted it,) yet I still read it with great delight and admiration; not so much for the loftiness of the verse, which is admirable, but for the clear evidence of God's hand and providence in it, which I think none can doubt or question, but they that can believe the world was made of atoms." I borrow this observation from his treatise on *Credulity and Incredulity*, p. 144; a precious little work, which is worthy to be considered by every Christian scholar.

If you examine the story of Aristæus, in the fourth book of Virgil's Georgics, you will see the poet opening a passage for him through the waters by a miracle; and he describes the fact in terms as much like those in the book of Exodus, as if they had been professedly taken from it.

——Simul alta jubet discedere latè
Flumina, qua juvenis gressus inferret; at illum
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto——
Georg. iv., 359.

[At the same time he orders the deep rivers to part wide, into which the youth might enter; but the crested wave mountain high, surrounded him and received him in its capacious bosom.]

This passage in the Georgics reminds us of another in Callimachus, which describes a miraculous act parallel to that of Moses in the wilderness, when he smote the rock with his rod, and brought forth water for the people in abundance: as related Numb. xx., 11. Thus does Rhea, in a land of drought, command the earth to bring forth its waters; she lifts up her arm on high, strikes a mountain with her sceptre, which is instantly parted asunder, and pours forth water abundantly:

—— αντανυσασα θεα μεγαν ὑψοθι πηχυν
πληξεν ορος σκηπτρῳ το δε οι διχα πουλυ διεστη,
Εκ δ' εχεεν μεγα χευμα.
Call., προσ τον δια. l. 30.

[The goddess lifting high her powerful arm, smote with her sceptre the mount; it parted wide and discharged a mighty stream.]

You will think it less remarkable that the poet Callimachus should use such language, when I tell you that he was librarian at Alexandria to Ptolemy Philadelphus, at whose command the Bible was translated into Greek by the Seventy Interpreters.

If you go forward in the same book of the Georgics, you will meet with a miraculous generation of bees out of a dead carcase:

——dictu mirabile monstrum,
Aspiciunt; liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis.
Ibid. l. 554.

[A prodigy wonderful to be told they see: thro' the putrid entrails of the oxen bees buzzed in the whole stomach, and from the burst ribs rushed forth in numbers.]

What is this but the breeding of Samson's bees in the dead carcase of the lion; as you have it, Judg. xiv., 8. *He turned aside to see the carcase of the lion; and behold there was a swarm of bees, and honey, in the carcase of the lion.* The animal is an ox with Virgil, because lions were never offered in sacrifice; but the circumstance in which the whole wonder consists, is the same. Would the poet have dreamed of such a monstrous production of bees, unless we suppose that this miracle had an alliance with some other, which gave the first hint? For a miracle it is, that bees, which delight in flowers and sweet odors, should ever be found in a putrid stinking carcase. Pliny says, they never settle upon a *dead flower;* much less upon a *dead body.**

When Troy was taken and burnt, as Virgil has related the story in the second book of the Æneid, you see Æneas with his family, flying from the danger, while Creusa loiters behind, and is miraculously lost. Here we have the father of a family escaping with his household from a city on fire, and the wife is unaccountably left behind. You will say, this agreement of the circumstances might be accidental; and I cannot deny it: but the circumstances are so extraordinary, and so like to Sodom burning, and Lot flying from it with his family, while his wife is left behind, that I think we shall make the difficulty less, if we suppose, that he who wrote his Pollio in Hebrew imagery, and made a way by a miracle through the waters, and placed a swarm of bees in a dead carcase, was better acquainted with the Scriptures than is commonly imagined.

The story of Orpheus, which is related in the fourth book of the Georgics with all the powers of poetry, must have been formed on some sacred tradition. There is such a mixture of circumstances that I dare not attempt to account for them; but in the outlines of this story you have a man going down to the regions of death in the character of a mediator, to redeem a beloved wife, who had perished by a serpent concealed in the grass.

In the fabulous character of the *Hero* so much celebrated by the poets, we have a champion and deliverer, partly divine, partly human, invested with supernatural powers; like the person promised to our first parents, the miraculous seed, who was to conquer the great enemy of man's salvation. And it is remarkable in the character of *Achilles*, the first of heroes in the first of poets, that he is a son of the deity, and vulnerable only in the *heel;* a circumstance so singular, that it points to the true original of the heroic character.

How could it possibly happen, that the idea of an intercourse between heaven and earth, and of a divine person, the son of a deity coming down to the world in a human form, should have been so familiar to the heathens, and so universal, unless there was at first some authority to ground the persuasion upon? In the wanderings of fancy and imagination there can be no such uniformity. Horace, upon the ground of this doctrine, makes a compliment to Augustus, supposing him to be a divine person, the son of a deity, come down from heaven in a human form, and ready to ascend thither again upon the wings of the wind, because the world was too wicked a place for him to live in:

Sive mutatâ juvenem figurâ
Ales in terris imitaris, almæ
Filius Maiæ ——
Serus in cœlum redeas —
Neve te nostris vitiis iniquum
Ocyor aura
Tollat ——

[Or thou, fair Maia's winged son, appear,
And human shape in prime of manhood bear,
Oh! late return to heav'n and may thy reign
With lengthened blessings fill thy wide domain,
Nor let thy people's crimes provoke thy flight
On air swift-rising to the realms of light.]

"The like intercourse is admitted by Ovid: Jupiter tells the assembly in heaven, how he had descended to the world in a human form, to make inquisition concerning its wickedness before the flood:

——Summo delabor Olympo
Et Deus humanâ lustro sub imagine terras.
Met. lib. i. 212.

[From high Olympus I shoot down
And as a god in human shape the earth rove o'er.]

"That it was no unusual thing for the gods to visit the earth in a human shape, was an opinion so rooted in the minds of most heathens, that the people at Lystra seeing the effect of a supernatural power in Paul and Barnabas, concluded immediately that they were *gods come down to them in the likeness of men.* Acts xiv., 11.

"What can be more express than the testimony of Ovid, in the beginning of his Metamorphoses, to the Mosaic history of the creation, and the subsequent destruction of the world by the flood? The whole has such an affinity to the Scripture, that it looks more like a transcript than a compilation from traditionary fragments. Notices of the fall; and of the curse upon man and the earth; and the depravity which prevails in consequence of some change which has happened to human nature, are to be met with in several authors. Hesiod is the first who tells us, that God sent evil upon earth in return for an offence committed against heaven, in stealing from thence the use of fire, which was supposed to have been originally concealed from man, and obtained by fraud:

Τοις δ' εγω αντι πυρος δωσω κακον ——
Εργ., l. 57.

[To them, misfortune I will give, in return for the theft of fire.]

"In his Theogony he observes more particularly, that this evil was in a great measure derived from woman, whom Jupiter gave to man with that intention:

ως δ' αυτως ανδρεσσι κακον θνητοισι γυναικας
Ζευς ὑψιβρεμετης θηκε —— l. 600.

[And thus in like manner loud-thundering Jove gave to mortal man woman as a curse.]

"The same author describes the primitive state of man as a golden age, in which men lived as gods, without fear or care; when the earth brought forth all its fruits spontaneously:

ως τε θεοι εξων ακηδεα θυμον εχοντες
—— καρπον δ' εφερε ζειδωρος αρουρα
Αυτοματη πολλον και αφθονον —— Εργ., l. 117.

[And thus in like manner the gods passed their lives, having minds unruffled by care.
And the bounteous earth yielded of its own accord fruits in abundance.]

After this, men grew more and more degenerate, till an age of iron took place; in which good men were persecuted by bad men, and all manner of wickedness and violence prevailed: then Justice and Righteousness forsook the earth, and fled back to their native skies, leaving behind them all kinds of evils without any remedy.

The sentence of man to labor, by the judgment of the gods upon him, is clearly alluded to by Virgil; and *thorns* and *thistles* are introduced in the express terms of the Scripture: the lines are very remarkable:

Mox et frumentis *labor additus*, ut mala culmos
Esset rubigo, segnisque horreret in arvis
Carduus: interuent segetes, subet aspera sylva
Lappæque TRIBULIQUE——
Georg. i., 150.

[Presently also the calamity was imposed on the fruits, that the noxious mildew gnawed away the stems, and the barren thistle shot up its prickly head in the field; the crops die, a rough wood succeeds, and burrs and caltrops.]

The necessity of a propitiatory offering, as an atonement for sin, was recognized in most of the heathen sacrifices; of which you will find such circumstantial accounts in Homer, that a ritual might be extracted from him, not very greatly differing from that of the Levitical law. The *first born of lambs* are particularly mentioned as being applied to this sacred use:

Αρνων πρωτογονων ῥεξειν ιερην εκατομβην.
Il. δ. 102.

[That he would offer a splendid hecatomb of firstling lambs.]

All heathens entertained the opinion, that the wrath of the Deity against sin might be averted by sacrifice and mediation; and nothing but this persuasion, carried to the most extravagant height, could have prompted them to the horrible practice of offering human sacrifices, a practice which obtained in almost every heathen nation of the world. To this doctrine of mediation and atonement Horace alludes, in that passage of his second ode;

Cui dabit partes scelus expiandi
Jupiter? ——

[To whom shall Jove assign to purge away the guilty deed?]

Now ask yourself, how so strange a persuasion as this could ever prevail in the world? Does your reason inform you, that there is any relation between the pardon of sin and the smoke of an innocent animal, first bled to death, and then burnt upon an altar? No sooner does a philosopher reason upon this case, than he determines otherwise, and rejects the doctrine; of which you may see an instance in the verses of Cato:

Cum sis ipse nocens, moritur cur victima pro te?
Stultitia est morte alterius sperare salutem.
Liv. iv., dist. 14.

[When you yourself are guilty, why does a victim die in thy stead?
It is a folly to hope for safety by another dying in your place.]

Yet in this persuasion, *foolish* as human nature pronounces it to be, all heathens persevered from the days of Homer to the establishment of Christianity, and afterwards. What can we think of a practice so strange, so notorious, and so universal, but that the voice of reason was overpowered by the authority of a divine institution, which custom and tradition spread abroad through all places and all ages?

"When you have considered all these particulars, to which I might have added a multitude of others, but that I would not exhaust your patience, you will despise the suggestion, that an affection to

Mortuis ne floribus quidem, non modo corporibus insidunt. Lib. xi., cap. 8.

Greek and Roman literature has a necessary tendency to lessen the belief of divine revelation. They are but very superficial scholars, who think there are no evidences of christianity in those writers of antiquity, whom, for their eminence, we call *classical*. This is indeed so far from being the case, that there is scarcely a doctrine of the Scriptures which they have not preserved, nor a miracle which they have not imitated, and transferred to themselves, in some form or other; insomuch, that Celsus, one of the earliest writers against christianity, most impudently pretended, that the books of Moses were compiled from the miracles of paganism. He might have said with equal truth, that the two tables of the Ten Commandments were borrowed from the laws of Solon; whereas, it is certain, on the contrary, that there were no written laws among the heathens till more than a thousand years after the law of Moses; and that the laws of the Twelve Tables among the Romans, and other heathen laws of the first antiquity, were evidently borrowed from the laws of the Jews; as Josephus proves admirably well, in his Discourse against Appion. Any person may see this who will read over attentively the laws of the Twelve Tables, as they are given in page 315 of the first volume of Mr. Hook's Roman History."

Practical Christianity.

EXCERPTA.

Successful authorship is not always a sure passport to posthumous remembrance.

The youthful aspirant for literary fame will scarcely be brought to believe that a work of established reputation could have passed through no less than twelve editions before the commencement of the present century, and that yet the name of the author is not to be found in any biographical collection, and that the most diligent research into his history is rewarded by the most meagre discoveries. Such, however, is true of OWEN FELLTHAM, from whose writings are culled our extracts of to-day.

It seems probable, from circumstances incidentally brought to light in his writings, that he was born either towards the close of the reign of Elizabeth, or in the beginning of that of James I. From the little we have been able to find concerning him, we present the following, which well condenses the amount of information to be gleaned from various accidental sources.

Owen Fellthan appears never to have followed any profession, and never to have been in affluent circumstances; yet to have possessed enough to satisfy one of his happy frame of mind, and to enable him with his well-ordered habits, to administer to the wants and necessities of others.

He seems constitutionally to have been blessed with those dispositions, which, improved by the influence of religion on his heart and understanding, enabled him to preserve a resignation, and even a contentedness of spirit, in all the circumstances and vicissitudes of life. It may be collected from his writings that his was not a prosperous one, and that he did not escape those reverses of fortune which fell upon the good and great, in the revolutionary period in which it was his lot to be cast; but they appear not to have rendered him unhappy, to have affected his peace of mind, or even to have called forth from him the language of complaint or murmur on any one occasion.

He was highly gifted with those endowments of the mind which raise up man above the level of his fellows; but it was contrary to his nature to assume a superiority on that account. He was too wise to be vain of his parts; and had too kind and benevolent a heart not to respect the feelings of others. He was a learned man, and his learning was of the same practical stamp and character as his religion. For though deeply versed in the philosophy of the schools, it served not to render him pedantical, or to unfit him for intercourse with the world. On the contrary, it qualified him the better to take a part in its affairs. His observations upon human conduct and manners, are, it is true, richly illustrated by that knowledge which can only be acquired by study in the closet; but they must have been primarily deduced from views of real life, and the study of man in the active pursuits and concerns of it.

Though he did not follow any profession, his acquirements in divinity learning, and the early application of his mind to this pursuit, render it probable, that he was originally destined for the church; but that he was diverted from adopting this plan of life, by the unsettledness of the times, and the troubles that were fast coming on the nation, from an early period of the reign of James the First.

When he died is not known. Oldys thinks that if he was not dead before the publication of the edition of his Resolves in 1677, (the 10th,) "he did not live long after."

It was one great consolation of this good man's life, that he lived to witness the Restoration. Of this event he speaks in his Resolve "on Peace." in an affecting strain of eloquence. It was at this interesting period, that he wrote an Epitaph for himself, entitled "Quod in Sepulchrum volui."

"Postquam vidisset rotantem mundum,
Imaque summis supernatantia,
Prosperum Tyrio scelus imbutum,
Dum virtus sordidâ squallet in aulâ,
Securique cervicem præbuit;
Injusta tamen hominum
In justissima disponente Deo;
Dum redux Cæsar nubilla pellit,
Gloriamque gentis tollit in altum;
Tandem evadens tyrris,
Exuvias hic reliquit FELLTHAM."*

—

Death is the beginning of a Godly man's Ioy.

DEATH to a righteous man, whether it commeth soone or late, is the beginning of ioy, and the end of sorrow. I will not much care, whether my life be *long* or *short*. If *short;* the fewer my dayes be, the lesse shall be my misery, the sooner shall I be happy. But if my yeeres be *many*, that my head waxe gray, euen the long expectation of my happinesse, shall make my ioy more welcome.

—

Of doing Good with Labour, and Euill with Pleasure.

'TWAS anciently sayd, That whatsoeuer *good* worke a man doth with *labour*, the *labour* vanisheth, but the *good* remaines with him that wrought it. And whatsoever *euill* thing hee doth with *pleasure*, the *pleasure* flyes, but the *euill* still resteth with the Actor of it: goodnesse making *labour* sweet; euill turning *pleasure* to a burthen. I will not care how laborious, but how *honest*, not how pleasurable, but how good my actions bee: If it could be, let me be good without pleasure; rather then lewd with much ioy. For though my good bee at first tedious; I am sure in time it will yeeld me *content:* whereas the euill that now is delightfull, cannot but proue a *woe* to my soule. The sweetest liquor is not alwaies the most wholesome The *Lymon* is more tart, yet excelleth the *Orenge* that delighteth the taste: Poyson may a while seeme pleasant, and a weake stomacke thinke a Cordiall fulsome.

—

Of being proud, by being Commended.

HEE deserves not *commendation*, that for being *commended* growes *proud;* euery *good thing* a *good man* speaks of me, shall, like the blast of a *Trumpet* in *warre*, incite and encourage mee, to a closer pursuit of more nobler *virtue:* not like *Beucephalus* trappings, blow me up in a higher conceit of overprizing my own weaknesse: So while some speake well, let my deeds exceed their tongue. *I had rather men should see more than they expect, than looke for more than they shall finde.*

—

The Christian Life what.

A weake Christians life, is almost nothing but a *vicissitude* of sinne, and sorrow. First, hee *sinnes*, and then he *laments* his folly: like a negligent *Schoole-boy* hee *displeaseth* his *Master*, and then *beseecheth* his remission with tears. Our owne *corruptions* are diseases incurable: while we liue, they will breake out upon us, wee may *correct* them, wee cannot *destroy* them: they are like the *feathers* in a *Fowle:* cut them, they will come againe: breake them, they will come againe: pluck them out, yet they will come againe: onely kill the *Bird*, and they will grow no more. While *blood* is in our *veynes*, *sinne* is in our *nature:* since I cannot *avoyde* it, I will learne to lament it: and if through my offences my *ioy* be made *obscure*, and *vanish;* that *sorrow* shall new beget my *ioy*, not because I have beene sinnfull, but because for *sinne* I finde my selfe *sorrowful*. All other *sorrows* are either foolish, fruitlesse, or beget *more:* onely this darke *Entry* leads the way to the faire *Court of happinesse*. *God* is more merciful in giving *repentance* to the *Delinquent*, then in granting *remission* to the *Repentant:* He hath promised pardon to the *Penitent*, no *Repentance* to the *Peccant*.

—

Sinne but Once committing, gaines a Pronenesse to Reiteration.

As there is no feat of *Activitie* so difficult, but being once done, a man ventures on it more freely the second time: so there is no *sinne* at first so hatefull, but being once committed willingly, a man is made more prone for a *reiteration*. For there is more desire of a knowne *pleasure*, then of that which onely our ears have heard report of. So farre is *Ignorance* good, that in calme it keepes the *minde* from *distraction;* and *knowledge*, as it breeds desire in all things, so in *sinne*. Bootlesse therefore shall ever be that cunning fetch of *Sathan*, when he would induce me once to make a trial of *sinne*, that I might thereby know more, and be able to fill up my mouth with discourse, my mind with fruition; bearing me in hand, I may at my pleasure give it the hand of *parting*, and a finall *farewell*. Too often (alas) have I beene deceived with this beguiling perswasion, of a power to leaue, and a *will* to returne to my *will*. Henceforth shall my care be to refraine from *once*. If I grant *that*, stronger perswasions will pleade

* The above epitaph may be thus translated: "Having witnessed all the vicissitudes of this world, and that the very dregs of men often rise uppermost, that vice prospers and is clothed in purple, while virtue is reduced to rags, and sometimes to the stake; God meanwhile over-ruling the injustice of man to the general good; at the restoration of monarchy and glory to this nation, Felltham quitted the earth, and his mortal remains were here deposited."

for a *second* action: 'tis easier to deny a *Guest* at first, then to turne him out, having stayed awhile. Thou knowest not, senselesse man, what *ioyes* thou losest, when thou fondly lashest into new *offences*. The *World* cannot repurchase thee thy pristine integrity: thou hast hereby lost such hold of *grace*, as thou wilt neuer again be able to recover. A minde not conscious of any foule *enormities*, is a faire *temple* in a durty *streete:* at whose doore *sinne*, like a throng of rude *plebeians*, knocks incessantly: while the *door* is *shut*, 'tis easier to keep it so, and them out; *open* that, but to let in one, thousands will rush in after him: and their trampling will for euer soile that vnstained *floore:* while thy conscience is vnspotted, thou hast *that* can make thee smile on the *racke*, and *flames:* 'tis like *Homer's Nepenthe*, that can banish the sadnesse of the minde. But when thou woundest *that*, thou buriest thy *ioys* at once: and throwest a *iewell* from thee, is richer than the wealth of *Worlds*. *Foole* that thou art, that wandering in a darke *wildernesse*, dost willfully put out thy *candle*, and thinkest cold water can slake thy thirst, in the burning fit of an *Ague;* when it onely breeds in thee a desire to powre in more. Hee that neuer tasted the pleasures of *sinne*, longs less after those banefull *discontenting contents*. What *sweets* of *sinne* I know not, I desire still to be unexperienc'd in. I had rather not *knowe* then by *knowledge* bee *miserable*. This *Ignorance* will teach me *Knowledge*, of an vnknown *Peace*. Let mee rather be outwardly *maimed*, and want discourse; then be furnisht of that, and possesse a *wound* that bleedeth within.

—

Of affecting an high seate of Honour.

I HAVE sometimes *wish't* myself in some high seate of *Honour:* with what *folly*, I have after seene, and beene *displeased*, with my *selfe*, with my *desires:* so unbefitting *wisdome*, so dissonant from *Christianity*. Have I not knowne some injoying *all* and never found other *fruit*, but *envy*, *beggery*, and *disease*: so have in the end, wished to change, for *lower* honours, for *meaner* dignities, accounting themselves as the *flag*, on the top of a *shipmast*, as more high, and more visible; so more, and ever open, to the *wind*, and *stormes;* being as a worthy *Iudge* once answered one, that gave him his title of *Honour;* True, *Honourable* servants; to post through the *toyles* of a circuit, and thinke on any mans businesse but their owne. Ah Tissue *cover*, to a straw *Cushion!* But I shall have more *means*, so shall I do the more *good;* I grant; but may I not do as *much* good, with *lesse* means? 'Tis a question who shall have more *reward*, of him that does most in *quantity*, or most according to the *proportion* of his means; If *Christ* may be admitted as *arbitrator*, the *poore* Widdow gave more, then all the *rich* ones. I feare, if I had *more*, I should spend *more* in waste; sure I am, I should have *more* to answer for. Besides, who knowes what a change *wealth* might worke in mee? What a *snare* hath *it* proved to many, that like the *Sunne*, have in the *Morning* of theyr time, *mounted* themselves to the highest *pitch* of *perspicuity* and *brightnesse* which when they have *once attayned*, they *decline*, *fall*, *vanish* and are *gone*; leaving nothing behinde them, but *darke* night, *blacke* reputation. If not this, what can I tell, but that I might gather like a *Sponge*, to bee *squeezed* out againe, by some *grinding* oppressor? So bee more *vexed* with an unexpected *losse*, then *pleased* with my short *inioyment*. The Thiefe that meets with a full *purse* takes away *it*, and returns a *stabbe*; while the empty *pocket* makes the life *secure*; then perhaps we could wish to be *poore*, but cannot: that so we might lessen our *griefe*, by the *sorrow* for our *losse*. Tell me then, *Oh my Soule!* what should make thee wish to *change?* I live in a *ranke*, though not of the *highest*, yet affording as much *happinesse*, more *freedome:* as being exempt from those *suspicious cares*, that *pricke* the *bosome* of the *wealthy* man; 'tis such as might content my better, and such as Heaven smiles on, with a gracious promise of blessing, if my carriage be *faire* and *honest;* and without *these*, who is well? I have *necessaries*, and what is *decent*; and when I desire it, something for *pleasure* Who hath more that is *needful?* If I be not so *rich*, as to sow *almes* by sackfulls, even my *Mite* is beyond the superfluity of *wealth:* and my *pen*, my *tongue*, and my *life*, shall, (I hope) help some to better *treasure* then the *earth* afford them. I have food convenient for me: and sometimes find *exercise* to keep my *body* healthfull: when I doe I make it my *recreation*, not my *toyle*, My rayment is not *worst*, but *good*; and then *that*, let me never have better. I can be as warme in a good *Kersey*, as a Prince in a *Scarlet robe*. *I live* where is much means of true salvation: my liberty is mine owne, *I can* both frequent them, and desire to profit by them. *I have* a minde can be pleased with the *present;* and if time turnes the wheele, can endure the change without desiring it. *I want* nothing but abundance; and this *I need* not, because want herein, *I account* much better then real possession; if it had beene fit for mee, *I know* my God would have bestowed it on me. He never was so carelesse of a childe of his, as to let him misse *that* hee knew might make for his *good*. Seeing then, he sees it *inconvenient*, it shall be my joy to live without it; and henceforth, will I not long any more to *change*. He is not a compleat *Christian*, that cannot be contented with *that* he injoyes. I will rather settle my mind to a *quiet reste*, in that I finde: then let her wander in a wearied sollicitude, after *vngotten plenty*.

—

Of lealousie of an Other.

'TIS a *precept* from a perfidious minde, that bids us thinke all *Knaves* we deale with: so by distrusting, to hinder deceit. *I dare* not give my mind that liberty, lest I injure *Charity*, and runne into *errour*. *I will* thinke all *honest* if strangers: for so I'm sure they should be; onely let me remember they are but *men;* so may upon *temptation*, fall with the *time*; otherwise, though they want *Religion*, *Nature* hath implanted a morall *Iustice*, which unperverted, will deale square. *Christs* Precept was found in the mouths of *Heathen: Doe not to another, what thou wouldst not have done to thy selfe.*

Ecclesiastical Intelligence.

NEW-YORK.

On Sunday evening, Nov. 29, the matriculation of the new students of the General Theological Seminary took place. Twenty-two young gentlemen were matriculated. Bishop Onderdonk of New-York preached the sermon.

On Monday last, the corner-stone of Christ church, Brooklyn, was laid with appropriate solemnities by the bishop of this diocese.

From the Churchman, we extract the following appointments of the Bishop, for the annual confirmations in New York and Brooklyn.

"Second Sunday after the Epiphany, January 17, Calvary church, *New-York.*

"Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

"Sexagesima Sunday, February 14, Church of the Nativity.

"First Sunday in Lent, February 28, St. Paul's Chapel.

"Third Sunday in Lent, March 14, St. John's Chapel.

"Fifth Sunday in Lent, March 28, St. Barthoiomew's church.

"Sunday next before Easter, April 4, St. Mark's church.

"Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's church, *Brooklyn.*"

The Rev. James R. Bailey has resigned his charge of Zion church, Avon, Western New-York, and accepted the rectorship of St. Andrew's, Harlaem, vacated by the appointment of the Rev. Mr. Hart to a mission in Florida.

PENNSYLVANIA.

Measures have been taken to form a new Protestant Episcopal church in the Northern Liberties of Philadelphia. Articles of association were adopted on the 28th of November, and a parish was organized under the name of "Advent church" of the county of Philadelphia.

The Rev. Mr. May, who has returned from Europe, without (as we regret to learn,) the anticipated benefit to his health, is about to spend the winter at the South, and has therefore withdrawn from his share in the editorial labors of the Episcopal Recorder. The present editors and proprietors are the Rev. Dr. Tyng, the Rev. Dr. J. A. Clark, and the Rev. Mr. Suddards.

DELAWARE.

The Rev. Richard S. Mason, D. D., has taken letters dimissory from this diocese and removed to North Carolina, a former field of labor in which, as we can testify, he was a faithful and diligent pastor.

MARYLAND.

On Friday, Nov. 6, Bishop Whittingham consecrated St. Andrew's church, Clear Spring, Washington county. The Rev. J. Peterkin, rector.

VIRGINIA.

The Rev. J. S. Marbury has received and accepted an invitation to Russel parish, Bedford, Virginia. His post-office is Lynchburg.

NORTH CAROLINA.

The Rev. Dr. Freeman, late of Raleigh, has removed under letters dimissory, to the diocese of Virginia, and requests that letters, etc., may be addressed to him at Petersburgh.

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Nov. 15, Calvary church, Tarborough, was consecrated by Bishop Ives.

OHIO.

On Friday, Nov. 13, the bishop of this diocese consecrated St. Luke's church, Columbia.

Nov. 18, in St. John's church, Dover, the Rev. D. W. Tolford, B. D., was admitted to priest's orders.

The Rev. M. K. Cushman has become rector of Zion church, Dresden.

MISSOURI.

Bishop Kemper has recently reached St. Louis after a visitation of seven months.

The bishop some time since resigned the rectorship of Christ church, St. Louis. The Rev. F. F. Peake succeeds him.

Nov. 17, the first Episcopal Convention in Missouri was held, the bishop presiding; eight clergymen were present.

Literary.

COLLECTIONS OF THE GEORGIA HISTORICAL SOCIETY. Vol. I. Savannah 1840.

There is one advantage which the citizen of the United States possesses in studying the history of our national confederacy. The native of other lands when he would learn the record of his country's past career, is thrown, despite himself, into a region of shadowy uncertainty. That career commenced centuries ago, ere printing had yet taught men to preserve and perpetuate the story of passing events. The beginning of his country's history is therefore lost in the mists of fable, and many of its subsequent details are but too probably supplied by conjecture. Authentic documents are wanting, and hence the laborious industry even of the most honest and faithful seeker after truth, may be misled by false lights, and thus actually contribute to give increased currency to oft-repeated error.

With the citizen of the United States, the case is otherwise. His country began existence with all the benefits of the advanced civilization of Europe. The press was in full operation ; all that men here, saw or did, or knew, was speedily communicated to thousands. There was no mystery that under such circumstances could hang about our earlier history. That history is altogether too modern to rest, in any part of its progress, upon mere tradition for its foundation : we are not driven back to ransack the writings of ancient authors, and separate the probable from the palpably false, the conjectural from the certain ; for there are no ancient authors to consult. All is contemporaneous documentary history, of which, though much may have been deposited in different and distant places, yet but little has been lost.

Under these circumstances what we most need is safe places of deposit for all that patriotic industry will collect from every source, to be preserved for the future historian ; and this is precisely the object of the various historical societies established in several of the states of the union.

The youngest of these institutions presents herself to the public for the first time in the volume before us, and claims to be enrolled in the sisterhood of American Historical Societies. Her claim is a good one, for she brings a worthy offering in her hand. Before, however, we proceed to notice her offering particularly, it may not be amiss (as the subject is one of some importance and interest in our view,) briefly to allude to the historical societies of the several states.

The earliest is that of Massachusetts. It was founded in the year 1791, and enrolled among its first members, some of the most distinguished men in the State. From that period to the present time, it has steadily pursued its useful labors ; and we have now nearly thirty volumes, containing invaluable historical treasures. The number of rare tracts contained in these volumes, (many of which are now not to be purchased, in the early editions, at any price,) is very large. Indeed no library of American history can pretend to be complete, that does not possess the publications of the Massachusetts Historical Society.

The advantages possessed by the institution have been great. That patient old chronologist, the Rev. Mr. Prince, collected a large mass of materials, and such of them as were saved from the tender mercies of a British troop of horse, (which piously converted the 'old South,' where they were deposited, into a riding-school,) came into the possession of the Society.

The University of Cambridge, in its valuable library, particularly after the acquisition of Professor Ebeling's collection of works on America, furnished another rich repository to which the Society could resort : and many valuable books and papers are deposited in the archives of the Boston Athenæum. It may safely, therefore, be said, that no historical society in the country has had equal opportunities with that of Massachusetts ; none could have more faithfully improved them.

We would not wish invidiously to discriminate, but among the names of those who have labored in the cause of the institution, it would be wrong to leave unmentioned, Belknap, Sullivan, Holmes, Minot, Bradford, Savage and Bancroft, all of whom have furnished their contributions to the mass of American history.

Next in order was the Historical Society of New York, instituted in 1804 and incorporated in 1809. Among the names of her first members are to be found those of Egbert Benson (the first president) the late Governor Clinton, Dr. Mitchell, Dr. Hosack, the Rev. Dr. Miller and others.

There are, however, some individuals who deserve here a particular notice. John Pintard, Esq., and Dr. John W Francis. The first named of these gentlemen enriched the Society's library with many precious books, and gave to it also his valuable personal services. The latter with his characteristic ardor, never more alive than when the cause of letters is concerned, may be literally said to have *toiled* for the Society for many years. Not only enriching it by donations, he was one of the few who adhered to it in the darkest days of its fortunes ; when it wss bankrupt he forsook it not, he was mainly instrumental in preventing the sacrifice of its library under the hammer of the auctioneer, and with a few others succeeded in plucking "up its drowned honor by the locks." In all this work he had a colleague like himself in Frederick Depeyster, Esq. The legislature of the state came to the relief of the Society and by a timely grant saved the library. Since that time, the institution has greatly increased the number of its members, and now enrols in its list the names of several active and zealous gentlemen who were too young to know the society in her days of calamity.

The Society has published but four volumes. One of them, the most valuable, is the second volume of Smith's history of New York left by the author in MSS. Dr. Francis was one of those by whose instrumentality the work was obtained, and he was also of the committee who carried it through the press. Another volume is now ready, and will ere long be given to the public.

In 1815, the American Philosophical Society established at Philadelphia, appointed a committee "of History, Moral Science and General Literature." Since then, Pennsylvania has furnished her contributions to the historical literature of the country. The names of those who were most conspicuous in this new field of labor pointed out by the Philosophical Society were, and are, Chief Justice Tilghman, Mr. Duponceau, Mr. John Vaughan, Mr. George Logan of Stenton, the venerable Moravian missionary Heckewelder, (who we venture to think knew more about the Indians than even the apostolic Elliot,) Mr. Redmond Conyngham, Joseph P. Morris, and William Rawle, Esq.,

The Maine Historical Society was incorporated in Feburary 1822 and has given one, and we believe, two volumes to the world.

In June of the same year, the Rhode Island Historical Society was formed, and has proceeded with great spirit in its labors. It has published several volumes, one of which contains Roger William's Key to the Indian languages, and another a history of Narraganset.

New Hampshire formed her Society at a meeting of twenty-one gentlemen, in Portsmouth, on the 20th of May 1823, and in proportion to the extent of her publications, no similar institution has furnished more valuable contributions. Connecticut has also her institution for preserving historical records. The precise age of the Society we have not the means of ascertaining. It has, however published nothing of moment.

Virginia (a field as rich as that of New England in historic matter,) has her society, also of recent formation, and has put forth one small volume. We cannot but hope she will proceed. Materials interesting to her, are abundant, as we well know, for we have many in our possession, some of which have never been reprinted in this country. If she will proceed they are at her service.

There is also a historical society in Ohio, of which we know not enough to speak with confidence.

Georgia is last in the field, and the first publication of her Society is a good one.

Opening with an oration delivered at the first anniversary by the Hon. William Law, it gives us four valuable tracts published originally between the years 1733 and 1744, and concludes with a very interesting sketch of the life of that high-minded man, General Oglethorpe, prepared for the Society by Thomas Spalding, Esq.

We confess that the formation of the Georgia Society has afforded us unusual pleasure ; not merely, because by the liberality of the state, the labors of a competent agent have procured in England twenty-two manuscript folios of historical records now deposited in the society's archives, and from which doubtless the Society will extract for future publication ; but because the Society is *at the South*. Our northern societies indeed have published tracts of southern history, for there has been no pitiful jealousy operating to prevent any of them from gathering and preserving all they could. Still however, it was natural and indeed proper that each society should primarily direct its attention to the preservation of the local history most interesting to its own members. There is enough at the South yet to be told, and we look to Virginia and Georgia to tell it. Might we express a wish, it would be that Maryland and the two Carolinas would follow their example, and not only form societies, but also take some pains to collect and publish.

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New York, November 2, 1840. 1tf.

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